

Animal Autonomy E-Reader edition farangis



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Contextualizing Fragments:

The Speciesism / Antispe angle and Antidiscriminatory Animal Sociology (2): The specifics of letting go Animal Objectification

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A Hippocratic Oath in Veterinary Care

An approach that embraces a consistent palliative care in veterinary medicine will be the way forward from an Animal Rights ethical angle.

Tiersoziologie gruppe messel

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The different stages in life among animal friends

If I wish a different death for myself than the one I grant to my beloved non-human friend, this is a view and attitude that is problematic from an animal rights perspective. It is an attitude that provides information about a dysfunctional human-animal relationship.

What a perverted pseudo-animal love ... to “put to sleep” (“euthanize”) a 17 year old dog that is not seriously ill, that merely suffers from the same signs of aging that every living creature goes through as it grows old. At the same time, to use the dog for years for one's own image on social media, to demonstrate one's “love of animals” and to earn applause for it, up to and including after the announcement that the dog is now dead and that one oneself would be terribly sad. (Own thought: how would one want to deal with me, if I were in the high age, seriously ill or in a palliative phase).

The discussion about “euthanizing” animals is not made any easier by the attitudes people have about their own dying and the desire of many to be able to release either themselves or relatives from the “agony of dying” more easily in the future, even through “active euthanasia” or “assisted suicide”.

People can negotiate such things for themselves among themselves. Hopefully. I am against the legally permitted active euthanasia in humans I must add. But in relation to animals, I find it frightening that the subject of palliative care for animals seems to appear on the mental screen of so few or hardly any animal friends. With nonhumans, you don't want to go through the difficult phase with each other, you don't have the time, you don't have the support, etc. And most importantly, our society assumes, - as does the probably most prominent animal

ethics expert Peter Singer [1] – that animals lose less in their death than humans would.

The whole chapter of death and dying from the approach, is evaluated completely differently in regards to nonhuman animals. Logically I see however also with animal rightists that exactly an opposite view is to be found about animals and their desirable peaceful and integral dying. Quite a few animal rights activists have, according to their own statement, through the experience of living together until the death of their animal friend, made the decision to become active animal rights activists in the first place. A prominent example of this, for example, is animal rights philosopher Tom Regan. [2]

I have had an intense written dialogue with animal rights philosopher Syl Ko about the problem of both veterinarians and society always tending to advise one to “euthanize” one’s animal friend if any health problems arise, especially in combination with old age. Syl and I shared the view that there is an urgent need for changes in society regarding this issue [3].

Philosopher and psychologist Steven J. Bartlett mentions as his motivation for writing his foundational text on oppositions faced by animal rights activists in the context of animals and the law, which he published in *Animal Law Review* in 2002:

“Dedicated to Heidi, who, although a member of another species, was a loving and beloved person in her own right. Her early death as a result of veterinary medical negligence motivated the writing of this paper.” [4]

In his analysis, Bartlett addresses the fundamental legal standing of animals, in which the basis for recognizing the human-animal relationship should in future lead to the fact that, in addition to granting animals their own rights, a foundation must be created in our legal system, in which it is not enough to take into account legally what these animals mean to "us" humans. For while it is true that animals, especially animal friends, can often essentially mean even more to humans than other humans, this, according to Bartlett, is far from a sufficient basis for the recognition of their very own rights. In this context, Bartlett explains the crux of homocentrism as an objectivist fallacy [5].

In the case of “euthanasia”, we encounter precisely the problem that people think that, with all their love, their supposedly logically justified ethically segregative understanding of animal death is completely legitimate. Especially when this is constantly confirmed by their environment as the right thought process.

On what basis do people make the assumption that euthanasia, especially active euthanasia (or actively neglectful passive euthanasia where any forms of palliative measures are not being applied) would be a “good death” for our nonhuman friends? [6]

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[1] Singer expresses this in several of his texts, such as Practical Ethics (1979), Animal Liberation (1975), and here: "So normally, the death of a human being is a far greater loss to the human than the death of a mouse is to the mouse - for the human, it thwarts plans for the distant future, and it does not do that for the mouse." <https://petersinger.info/faq> [accessed 05/16/2023]

[2] A translation of an abridged excerpt from: Tom Regan, The case for animal rights and an Advocates for Animals interview with Tom Regan, in Animal Autonomy, Vol. 5, No. 1, 2018, <https://d-nb.info/1210908557/34> , <https://simorgh.de/about/auszug-aus-tom-regan-the-case-for-animal-rights/> [accessed 05/16/2023]

[3] Private written correspondence with Syl Ko. Syl Ko is best known for separating a subjectivist human-animal relationship in contrast to the objectivist perspective in which a human can position himself in relation to his fellow world, see: Syl Ko: A Re-Centering of Humans, in Tierautonomie. Vol. 8, No. 2, 2021, <https://d-nb.info/1234872005/34> ; <https://simorgh.de/about/syl-ko-with-lindgren-johnson-re-centering-the-human/> [Accessed 16.05.2023]

[4] Steven J. Bartlett: Roots of Human Resistance to Animal Rights: Psychological and Conceptual Blocks, 8 Animal L. 143 (2002), p. 143, https://www.animallaw.info/sites/default/files/lralvol8_p143.pdf , [accessed 25.05.2023]

[5] *ibid*, page 171, https://www.animallaw.info/sites/default/files/lralvol8_p143.pdf, [accessed 25.05.2023]

[6] The term “euthanasia”, a definition >
<https://www.oxfordreference.com/display/10.1093/acref/9780199264797.001.0001/acref-9780199264797-e-813;jsessionid=39C96B5C9B5675CE5365080DF9D04187> [accessed 25.05.2023]

We have integrated
ourselves well
with giving them all
our definition

OF HOW WE WILL
EXTERMINATE
THEIR
INDIVIDUAL
LIFES

(Palang)

Women Klatur

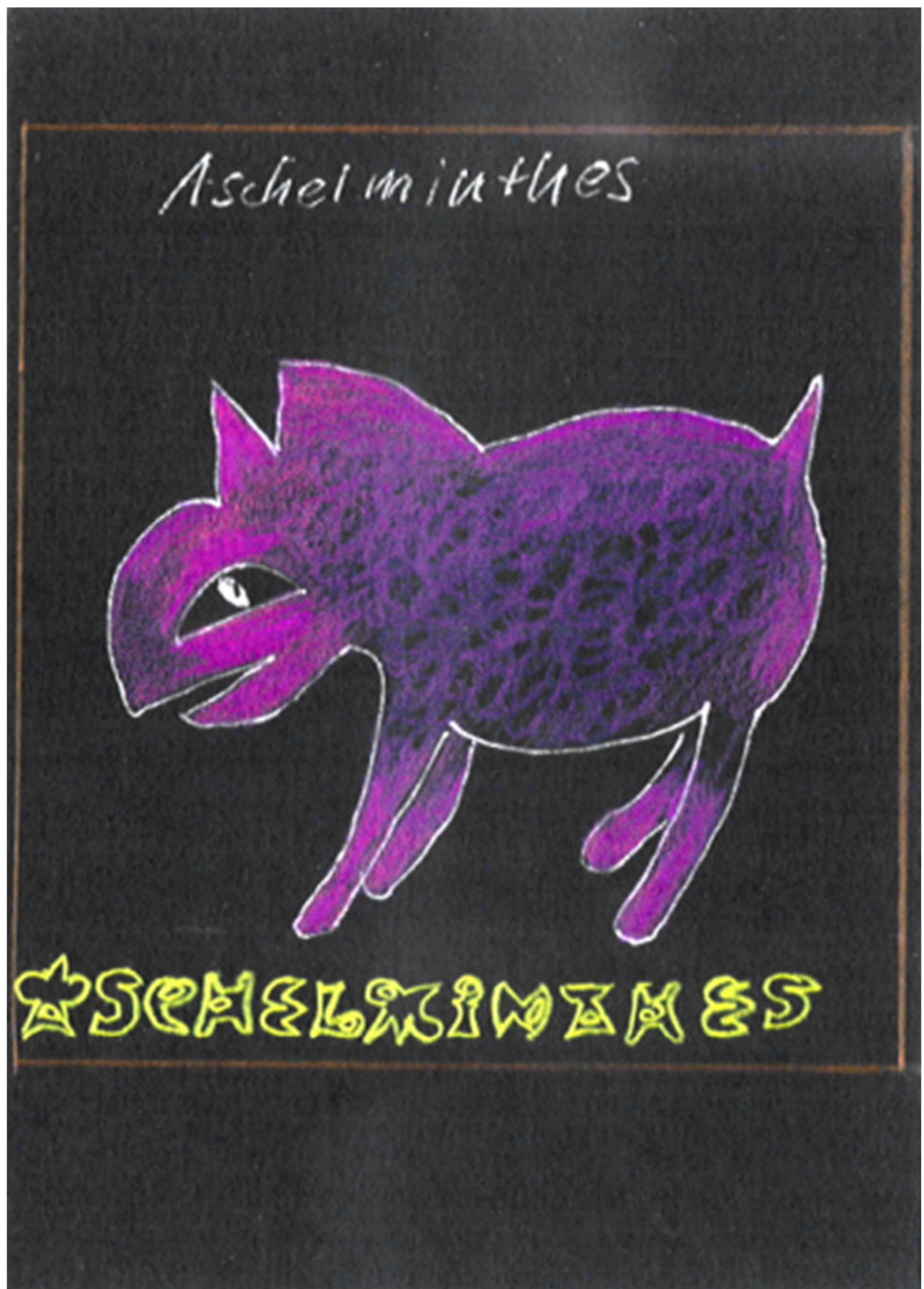
Biology and Biologism

Some people are either:

so deeply entangled in biologicistic speciesism, that they presume a critique of “biologism” entails a categoric rejection of biology as one scientific perspective of organic existence,

or they are so racist, that they think a perhaps more nonwestern view on organic life, in terms of social life (for instance) and broad contextualities (language, life of mind/philosophy, ‘spirituality’, etc.) that rejects the leading back of everything “animal” to the narrow reductive view of strict biologically driven patterns of perspectives, means you are mixing up biology with biologism.

In terms of racism and sexism ... they’d grant you the critique meanwhile – no matter what, yet with nonhumans the west is still not ready as of today to critically counter biologicistic speciesism or biologicistic attributions to nonhuman animality and all fields related to the questions of their interests.



Revised frag.:

Fragment: Many forms of speciesism

Why should speciesism directed against one group of animals be offset against speciesism directed against another group of animals?

Examples: horses > classic “farm animals” – “zoo animals” > wild animal species > “farm animals” – different species are often confronted with different speciesisms. There is no point in comparing one form of speciesism with another in the hope of sensitizing humans: all non-human animals suffer from forms of speciesism.

Antispeciesist Animal Sociology

Many forms of Speciesism

Objectifying nonhuman animals takes various forms:

- in legal terms nonhumans are classified as property
- in religious terms the separation is being made spiritually, man is preferred and given the right to dominate all that is on earth
- philosophical schools may give an array of different reasons for why whichever form of speciesism might be ethically sound or a right view to maintain
- the natural sciences differentiate between beings driven by instinct, the lower forms of life, the higher forms and man with the supposedly most complex make up of mind and brain.
- carnism could be said to be a term for one form of speciesism that classifies domesticated farm animals only (or finally, as in the case of horses and some exotic animals that are eaten, such as ostriches) as “meat” or suppliers of food.
- pets on the other side are, in spite of being loved by our society, also affected by speciesist views on them.

– wild animals are forced to make up the object for hunters and hunting culture's needs to re-exercise continuously the idea of a primeval and supposedly ideal condition of man as the hunter and gatherer.

– but also wild animals are affected by argumentations that target them in terms of whether they are intrusive species or should be seen as protectable.

For every animal species we seem to get one or more forms of speciesist views, classifications, argumentations. In every aspect that defines the human view on his or her environment, we seem to come across a derogative stance on nonhumans.

When we discuss speciesism we should bear in mind how complex and difficult to analyze the subjugative view on animal life is in our cultures and societies.

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How negation of Nonhumans functions

Biologistic (seclusionist and hegemonial) reductionism marks the most typical discriminatory approach to Nonhumans today.

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Observation and objectivist claims

Quoting observational data about Animality

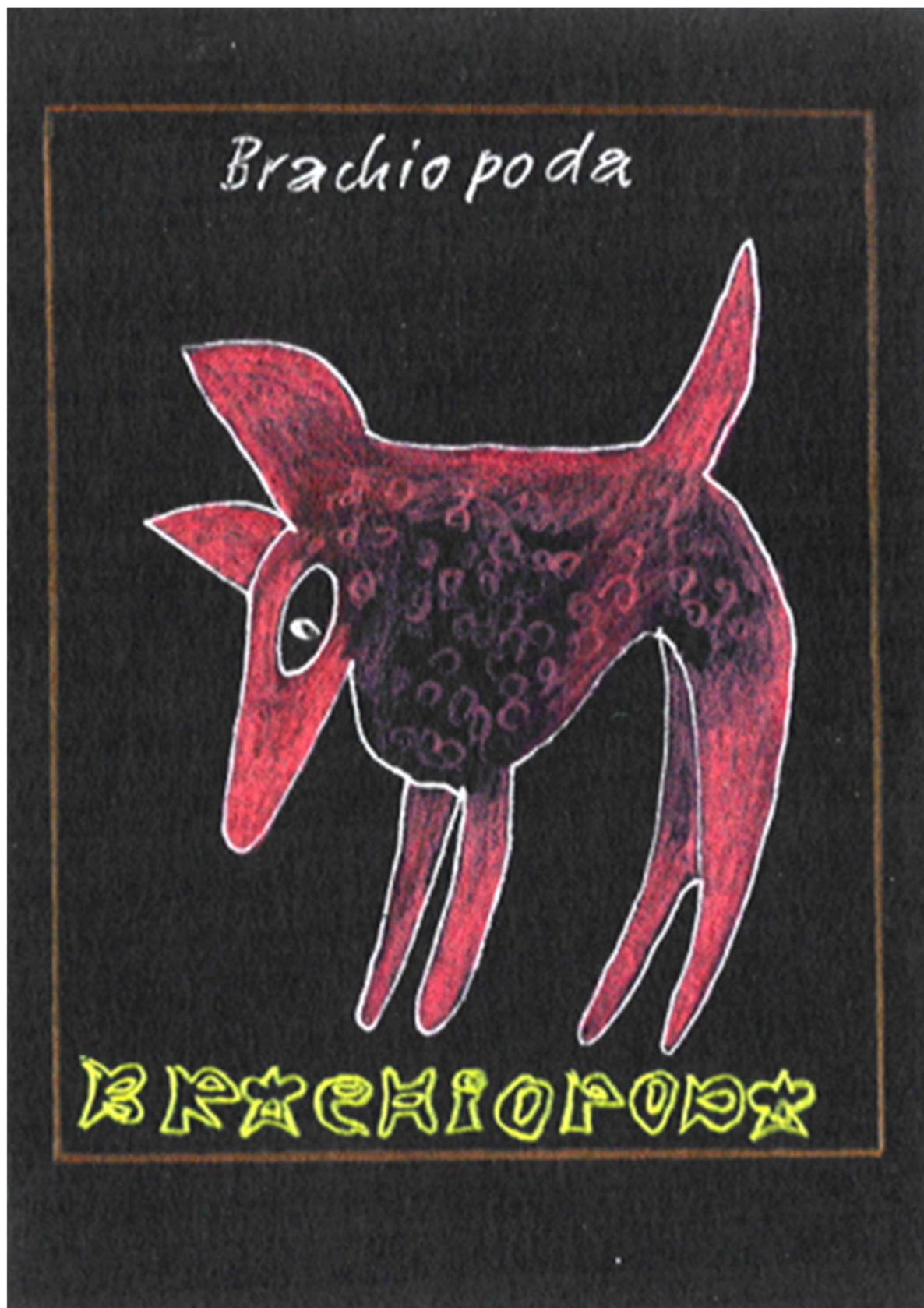
normally means

putting the system

over Animal Sapiens.

gm

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The layer of respect as preserved for those just like you?

Why does the result of being mainly informed by the natural sciences mean that your environmentalism is void of concepts of empathy, justice, solidarity, respect, and the like for Nonhuman Animality while claiming these kinds of social considerations at the same time and on the same basis strictly only for the genus Homo, the species Homo sapiens?

Seriously thinking about how Nonhuman Animality relates to the Natural World – instead of applying their stereotypical reductive paradigms (of animality equals a determinism of “foraging, territorial and reproductive behaviour”) – might help all friends of technocratic approaches start to connect social notions of care and context with their Withworld.

Speciesism as a divisionary act

Rituals of animal objectification leaning on „the national“. Some people experience participatory acts of animal degradation as unifying; in the display of their speciesism, people thus become – in an ultimate way „connected“ – indifferent to the opinion of their opponents.

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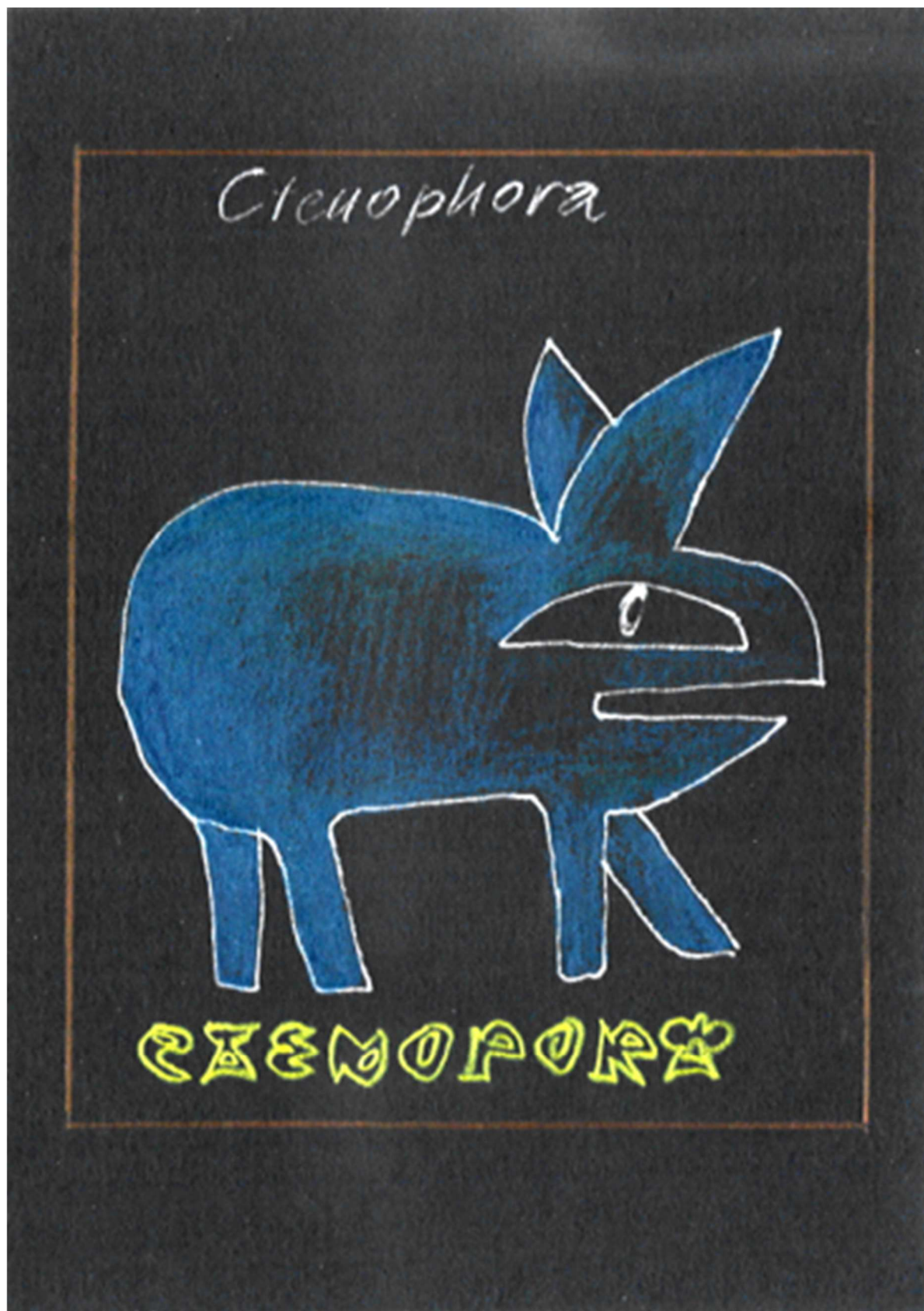
Communication Diversity

On an individual or the group level:

every ‘one’ [...] who communicates should be able to use their ways of communication, their ways to communicate. This must be valid for all cultural terrains. And we must acknowledge – in the sense of a parity right to communication-diversity – equally Animal Languages and Animal Communication.

Regardless of our ability or inability to deal with the fact that communication and language diversity are not a single evolutionary phenomenon or god given gifts, or anything in the sequence of ethically-segregational thought.

Biologistic (seclusionist and hegemonial) reductionism marks the most typical discriminatory approach to Nonhumans today. Animal Sociology



How do you call the Faunacides?

Zoology vs. anthropology, ecology

Is the term „zoos“ too biologically connotated?

Oikos and even environment and nature are all loaded terms.

Zoocide / or if you want Faunacide, but please just don't minimize animal murder compared to human destructiveness directed at nature and humans.

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Animal Rights, New Green

Vegan argumentation strands

should not support animal objectification consciously or unconsciously,

by trivializing the > killing machines

[> „animal exploitation“ instead of injustice to animals]

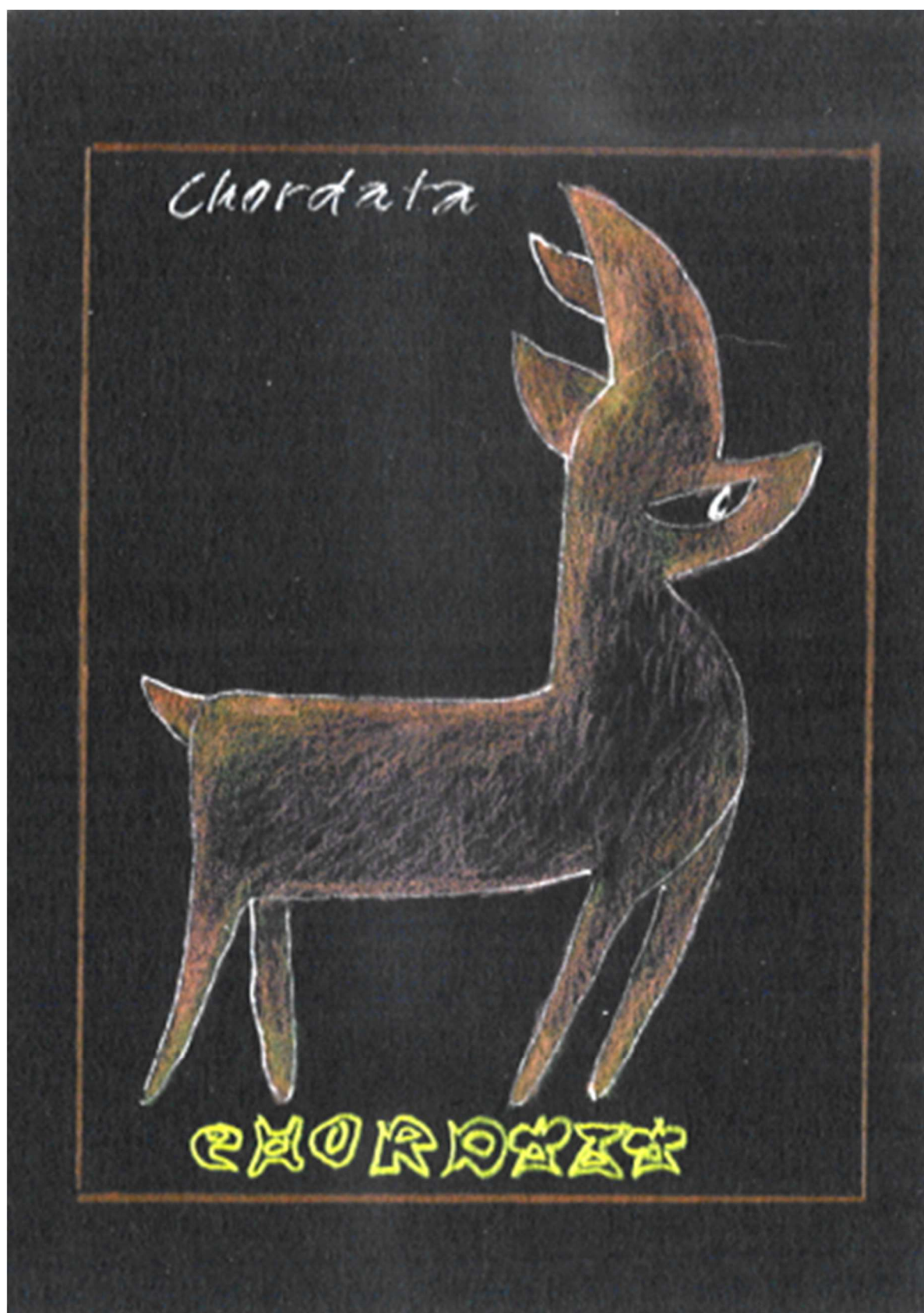
and bringing a legal issue to the level of discussing „best products“ [markets].



Fake activism: At the expense of trees

Last counter-reaction to a hopefully last generation: You're not destroying the one(s) that you are trying to save, are you? And if you calculate such things in quantities, then you do not appreciate the value of ecosystems.

A sawed-off tree might be outrageous as a reminder-/symbol, because of the CO₂ storage, because of the cost of planting. But because of the fact, that every single tree is constituent for the whole ecosystem as a living network of single open organisms, etc. nobody mourns.



Specifics of Animal Objectification: Food, Physis, History

[Rev. 27.02.23]

Specifics of speciesism

Where intersections turn crossroads: shared factors of oppressive functions, separating markers. Seeing what makes each case unique might help putting the puzzles together.

>> If you keep relegating animality into reductive frameworks while doing animal advocacy work, your activism isn't really aware of the scopes of ethical, political, sociological interfaces between nature-animality-humanity ...

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With all the intersections (and what I'd additionally call the interfaces, equally) given, there are also clearly factors that in the end of the day categorically separate one system of oppression from another, and in the case of the functionalities of nonhuman animal oppression we have these unique markers that we must address in order to analyze what exactly this phenomenon 'speciesism' / animal objectification is.

The mechanisms of sexism, racism, ableism and basically any way in which living individuals are actively and passively negated can be understood in their specific manifestations, that are specifically experienced by the individuals and groups who become victimized and who are affected. Intersectionally in terms of nonhuman oppression we would need the factor of having experienced being designated the role of actual "food" for example in a completely righteous manner, not in an ambiguous state. We can't deny that nonhumans know what they are the victims of, to deny nonhumans knowledge and awareness would be biologically speciesist. The complexity of oppression is fully known by the affected nonhuman individuals and groups. Perception does not need to happen from one particular "human angle" in order to be valid; there is no reasonable antispeciesist ground on which to deny animal sapiens to be animal sapiens.

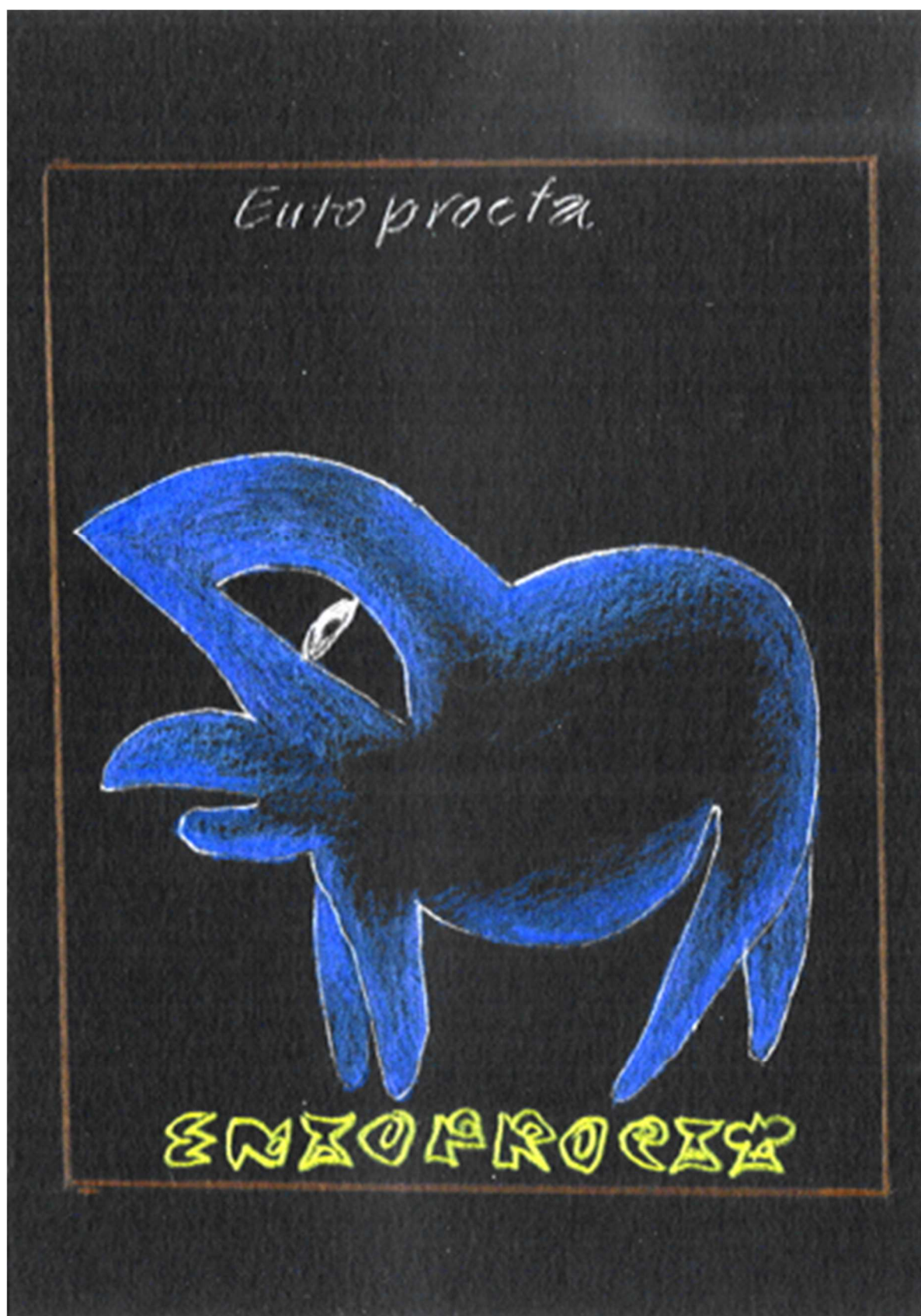
That being said one must add that it is true that life is being negated in its dignity in any cases where oppression takes place. It would be problematic to draw lines

of known -isms and for example overlook individual cases of denial of the right to life and dignity.

When we involve the complex-of-nature for example, we are going to get rather into understanding how life overall is being classified and negated in a fundamental way, and that not just an oppressive class, but the individual enactor of destructivity is the thinking and acting agent that should be taken a look at (after all ending destructivity is an emancipatory process at its best) [...].

If a nonhuman animal that is considered to be a “farmed animal” crosses a street where people walk and don’t expect him/her, and if a human who is oppressed crosses a street, we categorically have the scenario that no matter what, the nonhuman animal will be considered a lower life in the specific sense of a food provider and a utilitarian-type “resource”. The nonhuman will be excluded from the human race, which poses a problem to the affected [...] in itself, but also be relegated in the realm of “nature”, which is generally systematized as the sort of “antagonist” to human” existence: this makes up speciesism and such type of specifics need to be analyzed in all detail.

When activists solely focus on nonhumans, they tend to leave nonhumans within the biologicistic speciesist paradigm. Intersectionality gets us away from biologist patterns, to a partly ambivalent extent. Yet what makes speciesism speciesism, and what makes oppression oppression, and what makes humanity in total to have lived on a specifically nonhuman animal and nature oppressive basis and on other oppressive bases that affect any life in any possibility? I want to face human-created histories in terms of all existent injustices equally.



Specific criteria of speciesist- / animal-objectifying humiliations: (1) designation as a “food” resource

Why is it important to highlight the specifics of an oppressive system: The structure of denial and negation mostly serves to “legitimize” oppression/injustice, and these kinds of ‘humiliation’ take specific forms and function as instruments of oppression. In the case of speciesism the title as: food i.e. being designated to be the food the oppressor “nourishes” him-/herself from, plays a most tragically remarkable role.

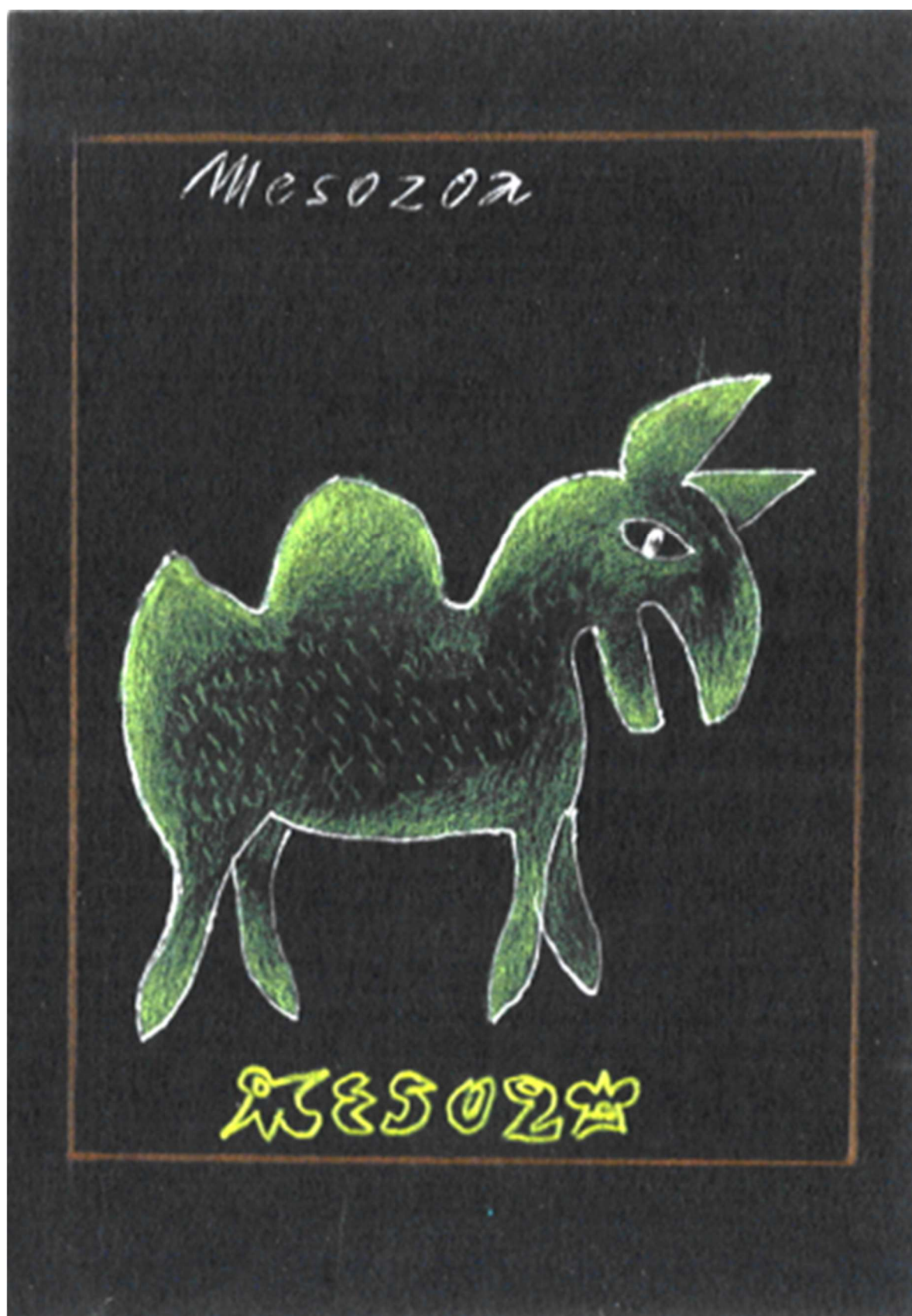
[I still have to write about animal-objectifying-necrophilia.]

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Specifics of speciesism: Physis and visible presence

- The differing, specific physicalness of a nonhuman animal is the criterion upon which humans base their argumentation of proof: that a nonhuman animal cannot physically reason to a more complex content than the limit and quality of capacity the humans ascribe to them/him/her.
- The biological markers become an absolute-instance-of-ability in context with quality of existence and existential meaning.
- The state of being a nonhuman animal in itself becomes thus supposedly fully explicable, the constructed explicability has so far never taken out of the human-defined context, not even by their defenders.
- Only in mythological and ancient human folklore we find traces of different ascriptions to nonhuman animal physicality (partly also in children’s literature and modern folklore, but to a more [hegemonially-] humancentric extent).
- The big religious belief systems built their image of the human and god on an equal plane and set that as a standard criterion for leading a qualified reasonable life separate from the state of nature, nonhumans had been even in ancient philosophies seen as the same as ‘brute nature’ – based on their physical difference and uniqueness/specialness.

- Even today the comparison between “humanness” and “animalness” is being sought in favour of humans as the quality marker for reason and ethics; ethics, morals, reasoning, love, relations, socialness, etc. it is not fundamentally sought in different nonhuman cultures – most prominently: ‘language and philosophy as bound to the physis of the human, not the nonhuman’, whereas wisdom is sought in “nature” to a huge but yet unclear and unexplained extent in humanity’s endeavors.
- The natural sciences were a tool when they dealt with bodies of animality, to draw separations, thus Galen and later Descartes famously vivisected, while basing themselves on a mixture in their thought between religion and ‘natural sciences’ ... Natural sciences only emboldened that certain physics are bound to certain existential qualities, which the human will define and ‘prove’.
- A separationist culture is being created in human social life, where humanity and animality and nonhuman life is finely segregated, basically (and basically philosophically), so that people don’t even think and see anymore, but solely follow the total norm.
- Sadism, violence to the physis of nonhumanity is the warning shot, the societal execution, the harshest separator that keeps humanity a wanted and unwanted enemy to animality (as operating with fear i.e. ‘speciesist [psychologically and socially] totalitarian structures’).



Specifics of speciesism: History, how we see “the past” and how we preserve “what is important”.

Our collectively built historical consciousness, (most of) the legacies predominantly nonhuman-ignorant communities and collectives value:

We relegate nonhuman animal history and nonhuman history in general into the natural-historic chapter of basically human history.

We ignore nonhuman narratives; we ignore positions outside the [hegemonial-] anthropocentric dogma when they come from nonhuman perspectives, we haven't developed any comprehension for nonhumanity on non-speciesist / non-animal-objectifying levels.

If we chose a nonhuman-encompassing mode of (openminded) perception and developed (sensible) accesses to nonhuman notions of ‘being-in-time and socio-cultural-contexts’ in their terms (...), we'd be able to phrase nonhuman perspectivity in our words, without referring to biology or other reductive explanatory segments into which animality has continuously been relegated.

Collective memories

Museums, when they are about culture, thought, introspection, mental “wealth”, aesthetics: nonhumans are at best a means-to-an-end within these contexts, they are never represented as standing for their own complexity in broader nonhuman-encompassing historical contexts.

History in itself is seen as a concept and experienced-phenomenon only conceivable by humans, and amongst humans themselves history is being selectively purported.

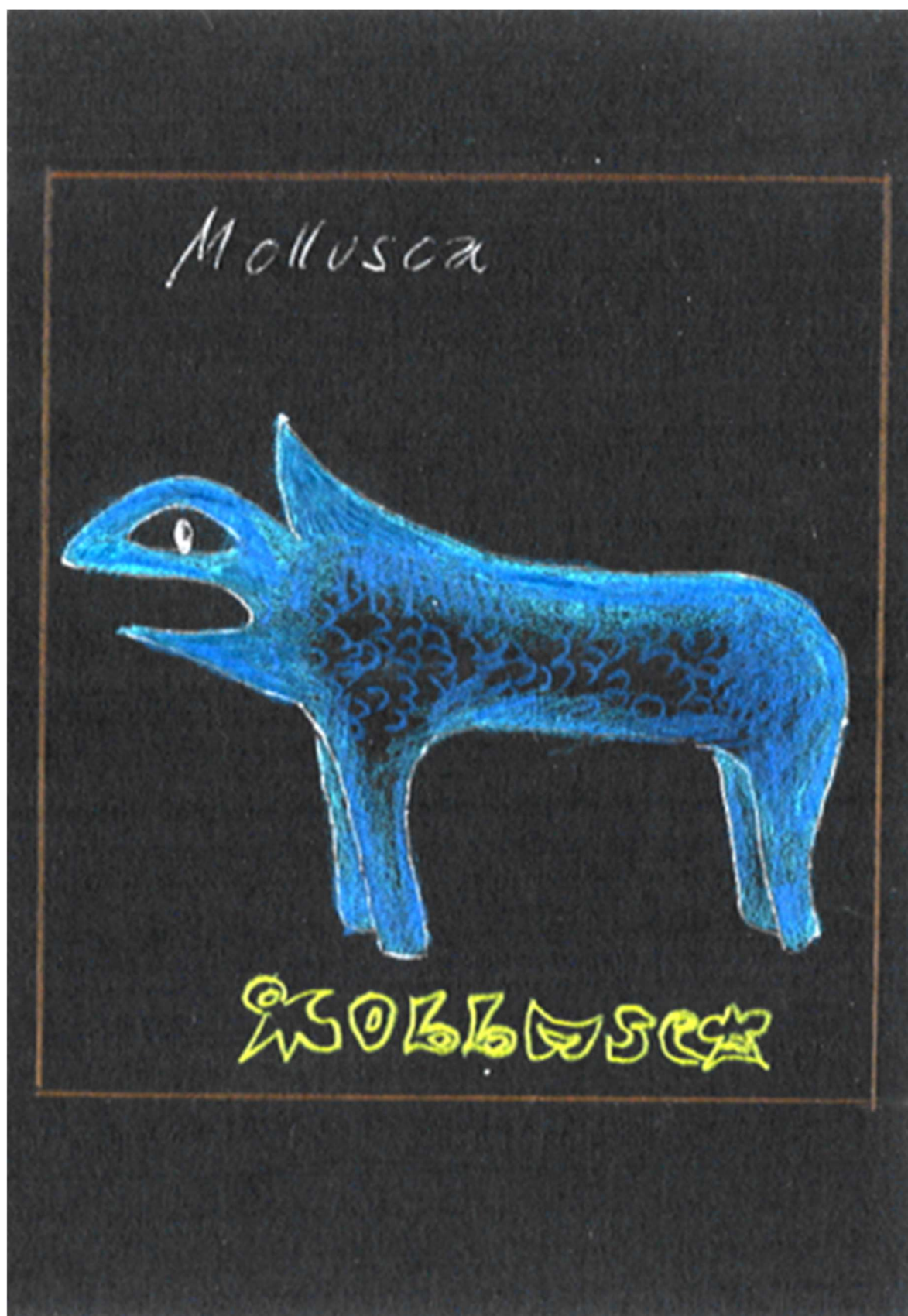
Memories of nonhumanity, from their and from nonhuman encompassing perspectivities, are being nullified, consciously conceived as irrelevant and mentally achieved within any of the manifold speciesist / nonhuman objectifying categories of human- or rather [hegemonially-] humanity-centered perceptions.

Specifics of animal objectification: the reification as ...

Some people tend to humiliate nonhumans by an addition of means of ridiculing and making conscious ‘fun’ of the wares/items/commodities/chattel that is physically being generated from the factual bodily torture, the violent denial of physical freedom and murder that is enacted [in general sanctioned conformity] on the objectified individuals/groups of Nonhumans.

Meanwhile this actualness of Nonhumanity experiencing these human attitudes towards them is being blended out by a purposeful prioritization of the always again and again observed supposed “own human” collectivist interests, on the individual human side aswell as on the shared level.

More on > specifics of animal objectification > Specifics of Animal Objectification: Food, Physis, History > <https://tierrechtsethik.de/specifics-of-animal-objectification-food-physis-history/>



The Nature/Human-Dichotomies and Animal ethicists?

draft 04.03.23

Animal ethicists who begin their texts with an emphasis on the nature/human dichotomy, so that the reader knows there is no threat of uncertainty here: Do they even notice that their approach to Nonhumanity/Nature may be informed by questionable chains of philosophical fallacies?

In other words it's commonplace for Animal Ethicists to still purport that very dichotomy, that after all, brought us the anthropocene. A discipline shouldn't be that inwardly contradictory.

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Clashes in Worldviews (1)

Clashes in worldviews. I was just gonna write about them, then I came across this very vivid example:

Here we see a good example of clashing worldviews. If I add our view, we'd even have three differing positions. However the chauvinism of the view pertaining to the cartesian-style „de-soulification“ of nonhumans, quoted, is remarkably hegemonial in its unfounded claim ...

Referring to conversation on Twitter >
https://twitter.com/Unpop_Science/status/1633561081762430976 [accessed 25.05.2023]

Needless to say, I guess, that in regards to Nonhumans, since humanity so far doesn't get its act together, people can just have the most absurd theories they distribute about „how“ animals would be, what they thought and did not think, that they wouldn't think at all ...

If assumptions are goodwilling and considerate towards Nonhumans, fine, but if they drivel with destructiveness towards our Withworld, then we got a serious ethical problem.

Biological arguments, yes, they highlight physiological aspects. But like in Human Rights you don't require physiology to agree > from the philosophical angle and on basis of common sense, that humans have that what we understand as dignity: Same is valid for Nonhuman uniqueness.

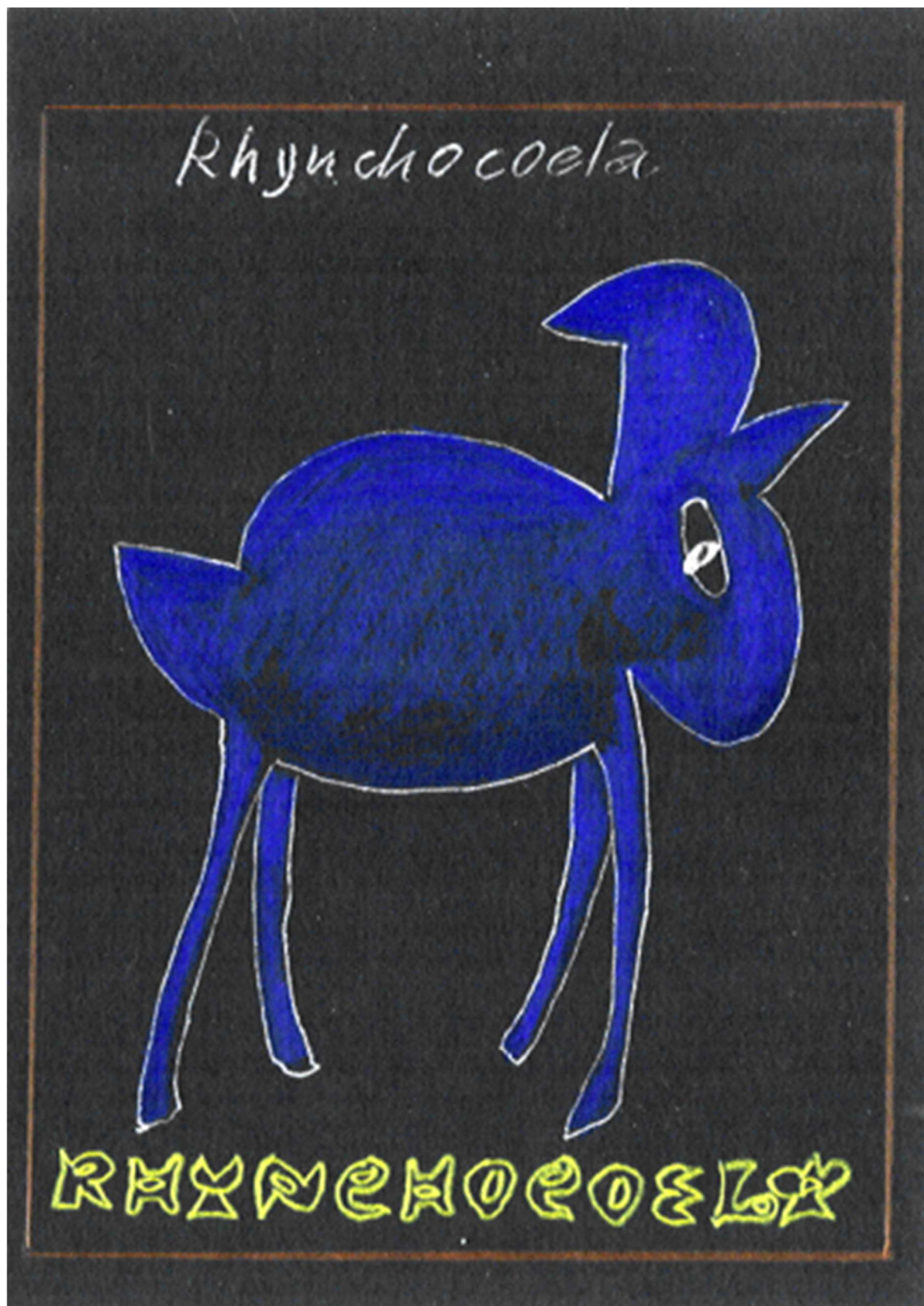
Basing the notion of rights on the biological factuality doesn't cover the concepts of anything pertaining to > „what do we conceive as autonomy/dignity/thought/language...“ those things need to actually really urgently need to be put in order, need to be rethought, reconsidered, corrected > philosophically.

The person with the cartesian de-soulification thing going on in the first place denies Nonhumans their (unique) dignity, this act is, as it is usually done today, covered up with „misinformed“ physiological claims, that are still basing on conceptions that formed big parts of human hegemony

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Who kills who

It's also a logic: if/as animals kill animals, humans can't be radical animal rights activists, for instance. However nonhumans among themselves are one thing. How one sees humans and defines one's humanness remains a point of contention, seen from all possible perspectives.



Human and Nonhuman voices synergizing

If you recognize that “voice“ is an idea that can find correspondence in our view about Nonhumanity, then referring back to biological and ethological ‘expertism’ (> definitional sovereignty) to interpret nonhuman voices seems to be fully missing the point of where our behavioral and perspectival change should become a new reality and shape a new tone in “us”.

Companion Animals in microsanctuary squats and insisting on the outraged mode

This is a paradox:

People choosing rhetorics to address speciesist-eating-behaviour by saying “what about you ate that other Nonhuman then?” – the carnist approach in circumventing the bigger picture – however saying at the same time: “Do not pass on communication that is morally outrageous” [1] in an interview with a group that disseminates news about atrocities that are being done to nonhumans.

You have to pass on the facts. And logically the facts that happen in this world are causing outrage in many people.

To suggest you stop people from being willing to eat most brutally humiliated and killed Nonhumans by just making them aware that Companion Animals are „also animals“ that we might „treat better“ because we don’t „eat them“. Yet the actual „better treatment“ only takes place in our warped speciesist anthropological settings.

That we might do different things to different Nonhumans in different spaces, does not change the overall problem we are dealing with.

Another author suggested we should not “keep pets” if we were “truly empathic”, for the obvious reasons of neglect and exploitation. And since that author is an expert on environmental history, he also tells the reader about all other detrimental aspects to earth and humans that are the annual results of ignorant human “pet keeping”: <https://www.theguardian.com/commentisfree/2023/feb/04/want-to-truly-have-empathy-for-animals-stop-owning-pets> (accessed 10.02.2023). A differentiation between contexts, the history of Nonhumans, is not being addressed, also not the importance of exact situations in which Nonhuman individuals and groups are. The classic “pet” friend is not a monolith anymore. Animal Rights ideas are emerging in all different social segments of our societies

We should be speaking about Nonhumans living with Humans in a more differentiated way:

Overall Humans take up any spaces – and even that is a far too generalized statement (land grabbing, housing and architecture policies ...). The move that has an effect on Nonhumanity is though that “Humans” dominate specieswise.

Why should Nonhumans not share spaces with Human in contexts of mixed communities, ranging from a microsanctuary to a large sanctuary and to “private” space being shared?

Many Nonhumans can’t just easily live outside and living outside would also mean we need rights to safeguard Nonhumans from Human aggressions, like hunting, like the violent actions we can follow daily in the petition lists of for example <https://ladyfreethinker.org/> , like people damaging habitats ... an endless list.

In terms of justice we should not make differences between “Companion Animals” and “Wild” Animals, Feral Animals and Farm Animals.

We should change our compartmentalized and foremostly unjust thinking and attitudes as Humans towards all Animality, and this in context with all environmental questions as questions of habitat that needs to be protected and safeguarded, wherever possible and by all means. (And how these Habitats look is not to be decided by the old speciesist approaches, when we need to be far more realistic in what is possible in the foreground of safety and saving lives)

The ways in which we leave our stamp, as human societies and human cultures, on both Nonhuman Animality aswell as on how we don’t want to be able to imagine more reasonable encounters and contextualities between Nonhumanity and Humanity, reflects our dominant stance of impossibility: as if there was only one way and one pattern to live as a homogenous crowd of Homo sapiens.

...

Back again to the idea mentioned above of not “communicating” things that are “morally outrageous”. I looked at what kind of approach this thought stems from:

Both, the idea of

1.) creating awareness for Nonhuman issues, by suggesting for the other to imagine the slaughtered-sold-displayed-and-eaten-victim to be a Companion

Animal instead, and thus becoming morally aware of the wrongs, by means of comparison,

and

2.) the psychological approach in regards to activism that we looking at here, that applies a soft pathologizing (as typical in I guess the most classical psychological schools).

and I landed at this site: <https://veganadvocacy.org/who-we-are/> [accessed 10.02.2023]

working with the principles of Effective Altruism – an approach of activism that has come under attack for their philosophy and strategies, for instance just now in this publication, yet there are more ... :

The Good It Promises, the Harm It Does Critical Essays on Effective Altruism. Edited by Carol J. Adams, Alice Crary, and Lori Gruen, 2023.

The kind of utilitarianist approach is also much to be found in the environmentalist milieu. I wonder if the notion of “altruism” seemed, in a reductively technocratically informed society, the best way to bring Nonhumans into play, without moving away from the old concepts that run our discourses and logics about the Human > Animal > Nature triangular problematic in the Anthropocene.

[1] Melanie Joy in an interview with Lady Freethinker, <https://ladyfreethinker.org/on-anger-and-activism-a-qa-with-dr-melanie-joy/> [accessed 10.02.2023]

Sentience diversity

Thoughts we should extend upon ...

Species devaluation, speciesism Intelligence plays a role. Sentience plays a role ... only these are pieces of a puzzle/mandala called life, plus the standard for the evaluation of any characteristics of „life“ should not be a hegemonic (etc.) one.

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AI and Nonhuman communication

“We need to ... understand nonhuman communication on its own terms” totally agreed, but how do you feed your translational vocabulary and not reduce what they convey to a set of limited own terms. For communication we also need to extend our terms about nonhuman animality overall > “[...] animal communication and how AI is helping us decode it” <https://twitter.com/SAOscience/status/1641189242402492428> [accessed 25.05.23]

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Animal Assisted Therapy is a dangerous terrain for Nonhumans themselves and Animal Advocates

Animal Assisted Therapy: Nonhumans share their incredible social/sensitive wealth. No one asks about how their traumas will be healed. Quite in contrasts people take the contributions Nonhumans give to Human communities for granted. It's not a reciprocal act at all. #antispe

Sanctuaries are (ideally) places where people can „give back“/live healing respect.

Se divide

The altruistic appearing authority claimers of the greenwashing technocracy friends lets a divide within both the environmental and the animal defense movements become recognizable. On the one hand the conception prevails, on the other hand the fundamental rethinking

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Animal Objectification and Perspectives (1)

Species devaluation, speciesism: Intelligence plays a role, sentience plays a role, only these are pieces of a puzzle called life, where the standard for the evaluation of any characteristics of „life“ cannot not be a hegemonic one.

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Experts and Perspectives

At the Margin in the Midst

If you're going to treat animal rights and its adjoining issues like topics that are on the fringe and require a lot of expertise to be discussed, what do you really think about environment, nature and rights, and human rights? An even mix of spaces of technocratic expertise? And then there is animal rights, represented by a handful of „experts“. And veganism, as a merely minimal-antispeciesist consensus, and protest culture as it operates in the present, tend to focus in a reluctantly disruptive way on the general old-fashioned nature of human sociologies, contributing with numerous unclear (because very superficial) statements to the fact that priorities in issues, perspectives, and participatory voices remain at a consistently stagnant level.

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For an antibiologistic, non-segregative and anti-hegemonial sociological approach to Nonhumanity

So Animal Ethics is okay. Are we ought to keep all the biologisms in Animal Sociology then too?

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Suffering injustice

There is much talk about “Tierleid” (animal suffering) in German these days, for which the one side ask for “Tierwohl” (animal welfare) label to be stuck on meat/flesh products, which the other rightly head to fight for a vegan world.

And both sides: animal advocates and people who objectify nonhuman animals, both agree that no one wants animals to suffer: yet what about the injustice done on all levels towards animality? Why don't we separate between hypocritical “care” and advocating rights and care, in the sense of directing the attention to the ethical rights debate?

‘Animal suffering‘ isn't an argument in itself in an animal derogative society. It's a description of the consequences of all the injustices done to nonhuman animals. It doesn't help to pretend that we wouldn't live in societies whose majorities proactively objectify nonhumanity.

Comment: Suffering injustice

The problem: One thinks, yes I am against animal suffering, that's why I go to organic butchers, the other thinks, yes I am against animal suffering, that's why I am for a vegan world ...

Who in society is against “the animal suffering that is generated” – or should we not perhaps rather address the injustice – the forms in which injustice is committed against animals, much more directly and above all in concrete terms, instead of pointing out the logical result that animals suffer from the consequences of all this human action?

The term animal suffering and its fairly typical use in arguments omits a crucial angle. It speaks to and within an animal-objectifying society, and in doing so, hopefully, it criticizes the injustice to animality and animalness, to animals.

The term “animal suffering” denounces something, in direction to the animal-objectifying recipients in its critique, by pointing to the consistent suffering but not the continuous operating injustice, the ethical social and eco-social injustices directed against animals (i.e. forms of speciesism/speciesisms, animal objectification ...).

In the argument, the term itself does not touch the question and the reason that should be analyzed why you have to even point out a suffering to people at all, which they themselves – individually and collectively – obviously consciously produce, tolerate, bear with, accept, ignore, want to let continue, support. People should hence rather be accused of bystanderism and/or complicity, instead of assuming that we are all in agreement, that we all only want to act ethically right.

In the societal discourse we all like pretend and hit the tone that most of us are “against animal suffering”. But by supporting this rhetoric, we solely enable an animal-objectifying expression of social hypocrisy.

Nothing more, really.

Democracy (1)

Set theory: Democracy, the exclusion of Nonhumanity and the problematic shared space

Democracy is the rule of the masses and majorities.

It requires every day anew from you to be thankful for being able to voice your more or less free opinion, towards the astonishing harshness of human brutality against Nature, and complete injustice against Nonhuman Animality.

Interhuman “Master” and “Servant” relations are seen as a perhaps even inspirational advantage to some, where both sides profit in some ways, a contractual principle where a hierarchical setting is a prerequisite to bring order into „natural“ human existence. In early antiquity the dependency on the servant nevertheless still was to be recognized as a form of dependency, that some saw critical since it meant a lack of freedom in certain terms also for the „Master’s“ side.

It thus was realized that the solid barriers between the ranks of human beings needed to be reorganized, at least some severe forms of divisions were partially deconstructed.

There could have never been such a constellation between Humans and the Nonhuman realm and (nonhuman) Nature’s realm. Nonhumanity could never been drawn into the accompliceship that humans either had to accept in a codependent world, or adhere to with some form of more optimistic self-interest. And this voluntary or forced bond within humanity would be exerted at horrific costs, to Nonhumans and the Natural world (and humans siding with them).

As a consequence of our inevitable codependence we now see a form of contractualist master/servant setting, practiced by crowds, big enough to make it look so „democracyish“, that the ‚rule of the masses‘ becomes something undermining any other segments within the (human) crowds, and limited only by that what is supposed to suffice as social progress.

For your Earth?

Usually the people who write/say: „For the Earth“ mean – seeing the same Earth as we do:

“let’s relativize and/or ignore the faunacide going on in agriculture, science labs, in hunts, arts and culture, for recreational purposes ... legally, practically and theoretically. Let’s instead just praise everyone in accordance to our preferred ordering system”

This categoric and functional ethical selectiveness shows that Homo Sapiens prefers to stay in an entitled dominant position in this world, that allows them to hand us all a free pass on Animal Humiliation.

The typical environmentalist agenda very decidedly conveys their ethical dismissal of Nonhuman Inhabitant’s social dimensions and their eco-social concerns.

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